

*Artemisia to Isocrates.*

THE FIRST  
H A R A N G U E  
O F

Monfieur de *Scuderie's*

First Volume of

HEROICK HARANGUES.

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THE ARGUMENT.

*After Artemisia had imployed the most expert Architects of her time, to Build that stately Tombe, which was since one of the seven wonders of the World; the love that she had for her dear Mausolus, being not fully satisfied: She then made to come from Greece, Isocrates and Theopompus, the most celebrated Orators of Antiquity; and by a Libera-*

lity, truly Royal, she obliged these great men, to make use of all their Eloquence, in favour of the King her Husband, to externize his memory. It was then to demand this kindness, that this Fair disconsolate Lady, spake to 'em in this manner, when the excess of her love, had made her forget, that she spake to the Famous Isocrates.

### *Artemisia to Isocrates.*

**I**T is from you, O Illustrious Orator, that I expect the immortality of *Mansolus*; it is in you to give life to the Statue that I have erected to him; it is in you to make him a monument, which the Revolution of time, can never destroy, and which will eternize it for ever: think not that I believe that either time or fortune, respect Gold, Marble, Jasper, Porphyry, or Oriental  
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Alabaster, which I have imployed to build this superb structure : No, I know that these three hundred Columns, of whom all the Orders are observed with care, and the Bases are so well fixt, and the Chapiters are so magnificent, and whereof the workmanship exceeds the materials, shall be one day but pitiful ruins, and at last reduced to little or nothing, and all the imbossed Images which make and adorne the four fronts of this Sepulchre, shall be successively defaced, by the very injury of the season and not without difficulty hereafter, shall there be some imperfect Figures perceived of all that which we do admire at this day. These obelisks, who seem to defie the Tempests, shall be perhaps struck with Lightning, and by it reduced to Ashes; these Vases smoaking with incense, these extinguisht Flamboes, these Trophies of Armes, and all the ornaments whereof Architecture is capable, can-

cannot hinder the distruction of this Work. In fine *Isocrates*, when I have employed all my Treasures, on't, when by the skilful hands of *Scopus*, of *Brixis*, of *Timothus*, and of *Lochares*, I have put it into an Estate, to pass for one of the marvails of the World, if, after all that, some one do not take care to conserve it in memory; by his writings, the Statues of Gold that I have erected, the Marble, Jasper, Porphyry, Alabaster, the Columns, the Images, the Obelisks, the Vases, the Flamboes and all the ornaments of Architecture, which appear in this work, hinder not, I say, that *Mausolus* his Tombe, his Architects, his Sculptures, and *Artemisia* her self be buried in oblivion, and be as unknown to the ages afar off, as if they had never been: It is then in you *Isocrates*; it is then in you O *Theopompus*, to give this edifice its most solid foundation: It is in you, to animate these Marbles, by magnificent in-

inscriptions; it is in you, to resuscitate *Mausolus*; It is in you to make me live eternally, altho I feel that I shall dye very soon; I demand not of you *Isocrates*, that you give me the praises of *Helen*, or the Eulogy of *Basires*, (tho' perhaps they have sometimes had their Penegyrics.) I shall give you a more easie and a more illustrious Theam; the vertues of *Mausolus* and the conjugal affection of *Artemisia*; this is a more noble subject, than the inhumanity of *Basires*, and the Lightness of *Helen*; your Eloquence shall have no crimes to disguise: All the Artifices that Rhetorick teaches, to impose deceits, and render 'em like truth, shall not serve you, but to persuade verity, and without borrowing any thing of the Sophists, it shall suffice that you write as an O-  
rator, as a Philosopher, and as an Historian altogether. Eloquence, that Gift that the Gods have granted to men, as a Ray of their own

divinity, ought never to be employed, but to protect the innocent, or to eternize vertue; those who made a Goddess of *Persuasion*, never designed to render her a slave to the capricio's of men; and they knew without doubt (better than I) that Eloquence is a gift of Heaven, that they ought never to profane the power that she hath either of exciting, or appeasing the most violent passions, to move the hearts of the most perverse, to persuade the most incredulous, to force the most obstinate, and to constrain 'em to their wills; and to make us oppose our selves, and quit our own opinions to follow those of another: All these advantages I say, have not been given to men, to serve themselves of 'em to unjust purposes; on the contrary it is she whom the Gods have chosen to make vertue appear to the World, as Fair as she is, and to make new conquests daily for her: It is by her that those  
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that possess her, acquire immortality, and immortalize others; it is she who maugre the times, and the vicissitude of things, conserves the memory of fair actions; it is she who maugre the devastation of Kingdoms, and Empires, continues the remembrance of Kings, and Emperors; and when that their Ashes themselves are no more in their Tombs, when their Palaces, are destroyed; when their most famous Cities are deserted, when their Statues are reversed, and when their Realms themselves have changed their Names, makes yet to be seen to all the Earth, an Image of their vertue; yes many ages after they have ceased to live, they live still amongst men; they have yet friends and subjects, they are consulted for the good conduct of life, their good qualities are imitated, they make 'em New Elogies; envy doth not Tarnish their glory, they give 'em all the praises they

merit, the veneration that they have for 'em is so much that it carries them with a great deal of reverence to the places where they have inhabited; and if there continues but some old ruins of their buildings, they respect that which time hath not respected; they look on 'em with pleasure, and prefer 'em above all the magnificence of the modern and most famous Painters, adorn their Tables with these illustrious Ruins, and eternize their memory after 'em. *Isocrates* wonder not then if I desire so passionately that your Eloquence, make a Panegyrick, for my dear Lord; I know in what esteem it is in all *Greece*, and I foresee with certitude, that it will do him justice: In future Ages, all the writings which carry the name of *Isocrates* and *Theopompus* shall be be revered of time, of fortune, and of all men; and that they shall pass through all Nations, and through all Ages, without do-



doing 'em an injury (unless they be outraged) and they shall bring with 'em the reputation of those of whom they have spoken; and perhaps there will be found some illustrious persons, who, by the esteem that they make of your works, shall make 'em speak Tongues not yet invented, who by the light of your glory; will believe they encrease their own, by publishing yours. Speak then, *Theopompus*, Speak then *Isocrates*, of the virtues of *Mausolus*, and of the love of *Artemisia*, to the end that all men may speak after you: But imagine not that I mingle any sentiment of vanity in the prayer that I make you: No *Isocrates*, I will not that you seek, in my person, or in my life, wherewith to make me a magnificent Elogy; I will not that you speak of my Illustrious Birth; I will not that you say, that I was Born to the Crown of *Halycarnassus*; I will not have you say that tho' a  
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Woman, I have known the art to Reign, I will not that you tell posterity, of the extraordinary esteem that the Great Xerxes, had for me; I will not have you say that I made the Voyage into Greece with him; I will not that you make known, that I had the first place in his Council, and that my opinion was always followed; I will not have you speak of the Exploits that I did in that War, no more than of the excessive price that the Athenians promised to those that would put me into their hands. But I would only have you say that *Artemisia*, was Queen of *Caria*, because she was espoused to *Mansolus* who was the King thereof. That *Artemisia* above all other vertues, hath always loved that which is the most necessary to her Sex; that she hath never had other passion, than that of perfectly loving her Husband, and that after having lost him, she hath lost the desire of life,  
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and in fine that after this misfortune, *Artemesia* hath had no other care, than to illustrate his memory, but after you have said all these things, and have praised *Mansolus* as much as he merited, and after you have depainted my dolour or (to say better) my despair, as great as it is, forget not to learn posterity that having made to be built, the most superb Monument, that hath ever been seen; I have not been able to find an Urn, that I thought worthy to conserve his Ashes in. Chrystal; Alabaster, and all the Precious Stones that nature hath ever produced, have not seemed sufficient to witness my affection, although it be magnificent and liberal, to give him an Urn of Gold cover'd with Diamonds, (but to give him a heart for an Urn) it must be only *Artemesia* that would do it, it is there *Isocrates*, that I shall inelose the Ashes, of my dear Lord; It is there *Theopompus*, that I shall

put in *depositum* these dear reliques of my Lord; & I expect with impatience till this Tombe be in an Estate to receive this living Urn, that I have given him. It is truly my heart which ought only to serve for an Urn to the Ashes of my *Manfolus*, and it seemeth to me that I shall give 'em a new life by putting 'em there: it seemeth to me also, that they communicate to me, the mortal coldness that I find therein; and, 'tis but just that *Manfolus*, having been alway in my heart, as long as he lived, that he should be there after his death. Perhaps if I had put his Ashes in this Urn of Gold, covered with Precious Stones, perhaps I say, some unjust Conquerour, might come and open his Tombe, and with Profane and Sacrilegious hands carry away the Urn, and scatter his Ashes in the Wind, and so separate mine from *Manfolus*'s; but of the fashion that I use 'em we shall be inseperable: there is no Tyrant  
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which can trouble my repose, since it is not he, who can divide me from my dear Lord : Behold *Isocrates*, that which you ought to say, see *Theopompus* that which I would have you say of me ; but for my dear Lord, forget nothing of all that which may be glorious to him, nor of all that which was effectually in him. Say that he was redoubted of his Enemies, loved of his Subjects, and in veneration with all his Neighbour Princes : Speak of all the great Qualities of his Soul, as well as of the graces that he had received from Nature : Praise his Valour in the War, his Sweetness in Peace, and his Justice, and Clemency, to all the World : In fine, form you the Idea of an accomplisht Prince, and you shall make the true Pourtrait of *Mausolus*. But after all the things that you have said of this Illustrious Husband, speak with fervour of the love that he had for me : decipher this passion, so strong, so pure, and

so faithful as it was, undeceive those that believe that Crimes are the only nourishment of love, and who think a lawful passion, can either be long, strong, or so agreeable; tell 'em that *Mausolus*, and I, have given 'em an example which destroys all their reasonings and their experiences to the contrary, since that our love had so much of Innocence, and no less fervour, and that it continued even unto death, to be infinitely agreeable. Speak then with Elogy, of this sacred bond, which forced two vertuous persons, to love one another eternally. But as much as is possible hasten to satisfy me, and imploy even all your Eloquence, to all those who work on this Tombe, to use their utmost diligence to finish it, as soon as they can, for I find my work is almost consummated, for the little Ashes of my dear *Mausolus* which remains, will be quickly consumed, and then I have no more to do in  
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the world ; all that which is on the earth besides, cannot touch my spirit, I am insensible to every thing else, except dolour, and the only desire that I have in my Soul ; is to be rejoyned to my dear *Mausolus*, and to know certainly, that you take care of his glorie : and that of yours ought to oblige you thereunto , and also compassion ought to carry you to it ; And if it were permitted, to propose other rewards, to Philosophers, than the only pleasure of well doing , I might desire you to consider what charge I have been at, in raising this magnificent Tombe ; and pray you to judge from thence , that she who disposed of so much Treasure on mute Marble, will not be ungrateful to you , when you speak of the glory of her dear *Mausolus* ; but use what speed you can to put an end to your works ; for neither the Architects , nor you , can so soon end yours, as I

shall mine : for if I am not much deceived, I shall dye soon enough, to permit you to illustrate the Panegyrick of *Mausolus*, by the death of *Artemesia*.

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*The Effect of this Harangue.*

**T**HIS Vertuous Queen obtained her desire, *Isocrates*, and *Theopompus*, spake so advantageously of her Dear *Mausolus*, that some have accused 'em as tho' they flattered for Silver. As to her it was not without reason that shee pressed the Architects to hasten, for their Work was not ended on this Superb Tombe, when she must have had a place in't. Those which undertook this Miraculous Structure finisht it, and it continued a long time one of the  
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*The Effect of this Harangue.*

marvels of the World: and the  
glory on't, had a more solid  
foundation than it, for it con-  
tinues yet, in the memory of  
Men, with that of *Mausolus*, and  
of the Illustrious *Artemesia*.

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